

**NEELY**  
AND SONS  
... (formerly Jno. ...)  
... opposite ...  
Humboldt, Sask.

**McCutcheon**  
and Surgeon  
...  
Humboldt, Sask.

**Surgeon**  
...  
Humboldt, Sask.

**Duval**  
...  
Humboldt, Sask.

**WILSON**  
...  
Humboldt, Sask.

**Insurance**  
...  
Muenster.

**TO LOAN**  
...  
SASK.

**Canada Co., Ltd.**  
...  
SASK.

**Light**  
...  
BRUNO, SASK.

**HUMAN LIFE**  
A LITERARY CURIOSITY—THE POETS' "ESSAY ON MAN."  
PUBLISHED BY REQUEST.

In man we various passions find,  
The power of thought, the magic of the mind.  
Big with false hopes and eager after gain,  
Quick to receive and steadfast to retain.  
Whilst hope and joy cloudless and soft appear,  
Keap on and swerve not in thy high career.  
No more with reason and thyself at strife,  
There are a thousand joyful things in life.  
On things that fail reed upon reed we lean;  
Pleasures lie thickest where no pleasures seem.  
In poetry the loftiest mood of mind—  
In different individuals we find.  
Mankind are various as the world is wide,  
Rich without wealth and famous without pride.  
How many are on reckless follies bent,  
To lose good days that might be better spent.  
Time comes stealing on by night and day,  
Sooner or later all things pass away.  
The rolling years with constant motion run,  
Until the setting of our life-day's sun.  
Enough for virtue is her own applause,  
Earth, sea, heaven, hell, are subject unto laws.  
Our own felicity we make or find,  
But what a puzzle is our serious mind.  
Man thou offspring of corrupting clay,  
Stupendous monument of calm decay.  
O, vain to seek delight in earthly things,  
Princes and Lords are but the breath of Kings.  
Prince and peasant in cold earth both lie,  
Man was only born that he may die.  
O happiness, a fleeting meteor thou,  
Our now is gone before we can say now.  
Vain man is but a speck of speaking dust,  
And what thou canst not fathom learn to trust.  
We grasp at shadows and the form is gone,  
Come my best friends—my books—and lead me on.  
O glorious privilege to think and read,  
And Homer will be the only book you need.  
Wealth may seek us but wisdom must be bought,  
Genius must be born, it never can be taught.  
Be ye not blindly guided by the throng,  
The heart does live ten regions from the tongue.  
All hunt for fame, but most mistake the way,  
Up the vague stream of probability.  
O what a mockery is this dream of fame,  
If I one soul improve, I have not lived in vain.  
Good to thyself, and in thyself to all,  
What rage for fame attends both great and small.  
Love not the world, its artifices beware,  
For after joy there oftentimes cometh care.  
Dim shadows flit across the stream of time,  
Nor way nor weather will be always fine.  
When soft compassion glows as in the skies,  
I see the form of other days arise.  
So were my eyes intoxicated with the view,  
Of the fair scene the God of beauty drew.  
The visions of hope fly one by one,  
How vain to lament o'er days that are gone.  
All have intervals of sadness and joy,  
Take life as it is, 'tis folly to sigh,  
How nearly joy and sorrow are allied,  
What then is here to flatter human pride.  
Perplexed with thought and tortured with despair,  
Where'er I wander, sorrow still is there.

**WHOOPIING COUGH**

Whooping Cough occurs in epidemics, which vary greatly in severity, some being mild and others severe. The disease is carried from person to person by the secretions from the mouth and nose and is most infectious during the early stages, but the patient can be a source of infection, as long as the characteristic cough lasts, which may be from six weeks to three months. It is very important that all discharges from the throat and nose be received in rags and immediately burned, so that the infection cannot be spread to others.

All persons are susceptible to whooping cough, but the age of greatest susceptibility is six months to five years. It is extremely fatal in children under one year, therefore it is very important that babies be kept away from all persons who have coughs. One attack confers immunity and it is extremely rare for any person to have a second.

The disease begins with an ordinary cough, which may last from a few days to two weeks; then the characteristic paroxysmal cough sets in, the child has spells of severe coughing, gets red or blue in the face, the eyes water and get red and there is a "whooping" sound when the breath is drawn in. In severe fits of coughing, vomiting follows. Mild cases may not have the characteristic "whoop" and are a means of spreading the disease. In the treatment of whooping cough, pertussis vaccine, when used in sufficiently large quantities, early in the disease, has been found to be of considerable value.

The dangerous nature of whooping cough is not realized by the public generally. There is a high mortality from it under five years of age due to complications and diseases of the chest which are the direct result of whooping cough.

The disease usually develops about two weeks after exposure to the infection, and it is necessary that the patient should be ISOLATED AT THE FIRST SIGN OF COUGH, as it is in the early catarrhal stage that the disease is most infectious. It is not necessary to keep him entirely indoors, but he should not be allowed to take exercise where there are other people, or go to any public place. Patients should not be allowed out of isolation until the cough has entirely ceased. The regulations of the Bureau of Public Health requires isolation for eight weeks after the development of the disease or until one week after the last characteristic cough. Persons living in the same house need not be isolated unless in contact with the patient.

The control of whooping cough is in the hands of the public; parents must be taught to look upon it as a serious disease with a high death rate in children, and to carefully isolate children suffering from it and avoid contact with all having coughs.

—The Sask. Rural Educational Monthly.

weight and that its weight is equivalent to that of a vertical column of water 32 feet high he could explain the observed phenomenon satisfactorily. He reasoned that if the atmosphere could support a 32-foot column of water it should support a column of mercury about 32-inches high since mercury is about 13½ times heavier than water.

He determined to put the thing to a practical test and accordingly sealed one end of a glass tube about four feet long and about one-fourth inch in diameter, and filled it with mercury. Then, placing his finger over the open end, he inverted the tube in an open vessel containing mercury. Immediately after his finger was withdrawn from the open end of the tube the mercury sank until the top of the column was about 30 inches above the surface of the mercury in the open vessel, creating an almost perfect vacuum in the sealed end of the tube. This is now called the Torricellian vacuum and the experiment is known as the Torricellian experiment.

Though some physicists of that day objected to Torricelli's conclusions that the atmosphere had weight and that the pressure exerted by it was equivalent to the pressure of a 2-foot vertical column of water or a 30 inch vertical column of mercury, further investigation and study by himself and others confirmed their correctness and they were at length generally approved and accepted.

In 1651, about six years after Torricelli's experiment, Parrier discovered that the height of the column of mercury in the glass tube varies with the weather, rising in the tube when the air is dry and falling when the air is moist and consequently lighter. Experience has since shown that a rapidly rising barometer presages settled weather and a rapid fall stormy weather; by taking account of the winds, temperature and other conditions the barometer is now used in forecasting weather conditions.

The word "barometer" is of Greek origin, being compounded of "baros," meaning weight, and "metron," meaning measure.

In 1665 Boyle, the celebrated Irish philosopher suggested that the barometer could be used for measuring the height of mountains since it had been proved that atmospheric pressure varies with the altitude, gradually increasing from sea level toward higher altitudes.

For delicate operations, such as determining elevations, the scale of the instrument is usually furnished with a vernier which makes the readings considerably more accurate. Provisions are also made for special adjustments made necessary when the instrument is carried and for taking readings under varying conditions. The modern mercurial instrument, however, is the same in principle as the apparatus used by Torricelli in his original experiment.

A common form of barometer depends for its action on the change in form of a thin metallic vessel partially exhausted of air. This is called the aneroid barometer, because it does not contain or make use of a fluid. At the center of the upper surface of the metallic box from which most of the air has been drawn out a small pillar is attached and this is connected at its upper end to a strong spring. As the top of the box rises or falls with differences in the atmospheric pressure, its motion is communicated to this pillar and transmitted through levers and other devices to an indicator which moves over a dial, graduated by comparison with a mercurial barometer.

**Prayer against Epidemic Diseases.**

(Approved for the Diocese of Prince Albert by Bishop Pascal, O. M. I., on August 30, 1918, and endowed with an Indulgence of 50 days, which can be gained once a day by the Faithful within the said diocese.)

*Antiphon.* Remember, o Lord, thy covenant and say to the destroying angel: Now hold thy hand, that the earth may not be desolated, and do not destroy every living soul.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

Our Father (silently).  
V. And lead us not into temptation.  
R. But deliver us from evil.  
V. The Lord sent his word and healed them.  
R. And delivered them from their death.  
V. Let the mercies of the Lord give glory to him.  
R. And his wonderful works to the children of men.  
V. Lord, remember not our former iniquities.  
R. Let thy mercies speedily prevent us.  
V. Help us, o God, our saviour.  
R. And for the glory of thy name, o Lord, deliver us.  
V. Forgive us, O Lord, our sins.  
R. And deliver us for thy name's sake.  
V. Hear, O Lord, my prayer.  
R. And let my cry come to thee.  
V. The Lord be with you. R. And with thy spirit.

LET US PRAY.  
O God who dost not desire the death, but the repentance of sinners, through the intercession of the blessed Virgin Mary, Mother of God, look propitiously upon thy people returning to thee, that thou, whilst it remains attached to thee, mayest graciously remove from it the scourge of thy wrath. Through the same Christ our Lord.

**ORATIO CONTRA PESTILENTIAM.**

*Antiph.* Recordare, Domine, testamenti tui, et die Angelo percutienti: Cesset jam manus tua, et non desoletur terra, et ne perdas omnem animam viventem.

Kyrie eleison. Christe eleison. Kyrie eleison.  
Pater noster (secreto).  
V. Et ne nos inducas in tentationem.  
R. Sed libera nos a malo.  
V. Misit Dominus verbum suum, et sanavit eos.  
R. Et eripuit eos de morte eorum.  
V. Confiteantur Domino misericordia ejus.  
R. Et mirabilia ejus filiis hominum.  
V. Domine, ne memineris iniquitatum nostrarum antiquarum.  
R. Cito anticipent nos misericordia tuae.  
V. Adjuva nos, Deus salutaris noster.  
R. Et propter gloriam nominis tui, Domine, libera nos.  
V. Propitius esto peccatis nostris, Domine.  
R. Et libera nos propter nomen tuum.  
V. Domine, exaudi orationem meam.  
R. Et clamor meus ad te veniat.  
V. Dominus vobiscum. R. Et cum spiritu tuo.

Deus, qui non mortem, sed penitentiam desideras peccatorum; per intercessionem beate Dei genitricis, virginis Mariae, populum tuum ad te revertentem propitius respice: ut, dum tibi devotus existit, iracundiae tuae flagella ab eo elementer amoveas. Per eundem Christum Dominum nostrum.

Imprimatur. ALBERTUS, O. M. I.,  
Die 30 Augusti, 1918. Episcopus Principis Albert.

**SPARKS FROM THE ANVIL**  
(Special for St. Peter's Bote.)

In the evening, when the days work is done, and the events of the day pass in review before me, recalling the bright shower of sparks that fell from the anvil, I send up an earnest prayer to the Father in Heaven that these sparks may kindle a flame to light some foot-sore, weary wanderer on life's way,—showing him his duty to God and fellow-man.

—No dead mechanism moves the stars or lifts the tides or calls the flowers from their sleep. Truly this is the garment of Deity, and here is the awful splendor of the Perpetual Presence.

—The sweetest happiness we ever know, the very wine of human life, comes not from love but from sacrifice,—from the effort to forget ourselves so as to make others happy.

—Profound knowledge of some matters is often accompanied by crass ignorance of others.

—To attack other men's faults is to do the devil's work; to do God's work is to attend to our own.

—Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.

—Better late than never is not half so good a maxim as "Better never late."

—There is a very expressive Scotch proverb to the effect that "if ye gang a year wi' a cripple, ye'll limp at the end o't." And it has been very well said, "Though the fire of bad company should not burn you, yet its smoke will be sure blacken you."

—The world everywhere gives cordial welcome to those who can amuse it. It is even truer that all people bear a grudge against those who decline to laugh.

—No man's reputation is safe in the keeping of the majority of our daily papers.

—To be charged with crime is not the same as to be convicted of crime, much less is it the same as to be guilty of crime.

—Do not neglect to think of your boy. If you do not look after him in the right way, some one will do it in the wrong way. Begin now!

—The Golden Rule of life will be found in the Ten Commandments. They are short. They have survived the ages. They stand today unchanged and unchallenged. They comprise the first great written law of God to man. Before these few commandments all men-made laws fade into insignificance.

**Toricelli's Invention, The Barometer.**

Before the time of Galileo, the distinguished Italian physicist, the action of suction pumps had been noted by philosophers who sought to explain it by the hypothesis that "nature abhors a vacuum." When Galileo came to study the question he observed that the suction pump as ordinarily constructed would not raise water beyond 32 feet and this conclusion he suggested to his pupil, Evangelista Torricelli, now remembered as the inventor of the barometer and also a mathematician of note.

Toricelli saw that if it could be proved that the atmosphere has

weight and that its weight is equivalent to that of a vertical column of water 32 feet high he could explain the observed phenomenon satisfactorily. He reasoned that if the atmosphere could support a 32-foot column of water it should support a column of mercury about 32-inches high since mercury is about 13½ times heavier than water.

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**Gebet gegen epidemische Krankheiten.**

(Von Bischof Pascal, O. M. I., am 30. August 1918, gutgeheissen für die Diözese Prince Albert und mit einem Ablass von 50 Tagen versehen, der täglich einmal innerhalb der genannten Diözese von den Gläubigen gewonnen werden kann.)

*Antiphon.* Gedente, o Herr, deines Bundes und befehle deinem strafenden Engel: Halte jetzt ein deine Hand, auf daß die Erde nicht verödet werde, und tote nicht jede lebende Seele.

Herr erbarme dich unser! Christus erbarme dich unser! Herr erbarme dich unser!  
Vater unser (leise).  
V. Und führe uns nicht in Versuchung.  
R. Sondern erlöse uns von dem Uebel.  
V. Der Herr sandte aus sein Wort und heilte sie.  
R. Und entziff sie ihrem Uebel.  
V. Sie sollen danken dem Herrn für seine Barmherzigkeit.  
R. Und für seine Wunder unter den Menschenknechten.  
V. O Herr, gedente nicht unserer alten Missetaten.  
R. Laß eilends uns zuvorkommen deine Barmherzigkeit.  
V. Hilf uns, Gott, unser Heiland.  
R. Und um der Ehre deines Namens willen erlöse uns.  
V. Sei gnädig unseren Sünden, o Herr.  
R. Und befreie uns um deines Namens willen.  
V. Herr, erhöre mein Gebet.  
R. Und laß mein Klagen zu dir kommen.  
V. Der Herr sei mit euch.  
R. Und mit deinem Geiste.

Lasset uns beten!  
O Gott, der du nicht den Tod, sondern die Bußfertigkeit des Sünders willst: durch die Fürbitte der allerheiligsten Gottesgebärdin und Jungfrau Maria befähigt, blicke herab auf dein Volk, welches sich wieder zu dir wendet, auf daß du, während es dir getreu bleibt, die Weisheit deines Zornes barmherzig von ihm abwendest. Durch denselben Christum unsern Herrn.